EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • NOVEMBER 25, 1970 VOLUME 4, NUMBER 46 • 15 CENTS

Federal funds sought

Chinese ethnic studies center in Hawaii

HONOLULU — Senator Hiram L. Fong has promised a Chinatown group that he will investigate the feasibility of obtaining federal funds for establishing a Chinese ethnic studies center in Hawaii. The center would house a research library and an exhibit of artifacts depicting the life of Hawaii's earliest immigrants.

Books on the history of the Chinese in Hawaii are long overdue, says Senator Fong.

Actively engaged in organizing the center are three University of Hawaii students. Clyde Wong, assistant director of Professor William J. Bonk's Hilo archeological projects, is investigating Chinese societies on the Big Island for preservation. Susan Chong will be graduate assistant in the UH ethnic studies program next semester. Howard Lee has been assigned to the program on the Leeward Community College campus.

Spearheading the movement is Larry Ching, President-elect of the Chinese Chamber of Commerce and this year's Narcissus Festival chairman.

CONSULTANTS

Consultants present at their first meeting on October 31 were Dr. Bernhard Hormann, Professor at the UH Department of Sociology; George Moore, project director of the Iolani Palace Restoration Program; and Him Mark Lai, vice-president of the Chinese Historical Society in San Francisco.

Emphasize research, advised Mark Lai. He said that it is harder to do research than it is to gather artifacts. The first job of the group, he pointed out, should be to see that pre-World War II copies of the New China Daily Press in the Sinclair Library are microfilmed before they deteriorate. Susan Chong is assisting in clarifying this situation.

Encouraging the group with rare expertise, George Moore, one of the strong supporters of the Hawaii Foundation for History and the Humanities, says, "There is not enough attention paid to the ethnic histories of Hawaii." He hopes to see a Hawaii History Center, a multi-racial museum or central historical facility to which all ethnic groups may go for technical and professional help in their particular field of interest.

Long under way is a project to interview Chinese over the age of eighty, led by Mrs. Clarence F. Chang and Mr. and Mrs. Tin Yuk Char, who are Chung Chi College,

(Continued on Page 3)

Cynthia Yee, Isabel Louie and Dorlie Fong entertain at Cynthia's wedding reception at Trader Vic's. You may remember the bride as Cynthia Fong, Miss San Francisco Chinatown 1967. (Lincoln Leong photo)

Grocery violates Food Stamp law

The United States Department of Agriculture on November 3 imposed a six-month disqualification from the Food Stamp program on a San Francisco grocery and its owner for violations of program regulations.

Chuck Lee Market, 1300 Powell Street, owned by Cheun Chuck Lee, was charged with sales of ineligible items, including beer, cigarettes, and imported foods. They were also charged with violating the department's change-making regulations by giving cash as change.

Gov. Reagan appoints Dong

SACRAMENTO—Nelson Dong, an economics and political science major at Stanford University, was one of two students appointed to the California Exposition Executive Committee by Governor Ronald Reagan.

A former chairman of Cal Expo's Junior Advisory Board, Dong, 21, will complete the term of the late W. Howard Jackson which will end Feb. 1, 1971.

Board to study task force goals

In response to a recent San Francisco Board of Education meeting at which the Asian American Education Task Force made their recommendations by a series of Asian community representatives, the San Francisco Unified School District met with concerned students, parents and community members to exchange ideas on this subject.

Dr. Raymond J. Pitts, assistant superintendent of instructional development and services, met on November 12 with members of the Asian American Education Task Force. Attending the meeting from the Asian community concerned primarily with curriculum were Brian Tom, Glenn Watanabe, Edison Uno, Ben Tong, Miyoko Kirita, Ling-Chi Wang, Kay Nomura, John Lum and Penny Nakatsu.

The Asian American Education Task Force discussed the following proposals with Dr. Pitts:

1. The establishment of Asian American studies in all San Francisco high schools.

2. Assurance that the required number of Asian American teachers would be hired to teach Asian American studies.

3. The allocation of five Asian American teachers to begin writing the Asian American curriculum, with the additional understanding that more teachers will be assigned to finish the experimental material in summer workshops.

Dr. Pitts expressed the interest of the San Francisco Unified School District in fulfilling the needs recommended by the Asian American communities, which included a request for more Asian counselors, teachers, administrators, teaching materials, textbooks, curriculum, etc. He further stated that his office would investigate the possibilities of having Asian American studies as an alternative to the required United States history in the school curriculum.

Dr. Pitts is responsible for the expenditure of over six million dollars in the school budget for curriculum. He expressed his interest, concern, and desire to cooperate and assist the Asian American Educational Task Force.

He could not commit the financial resources of the school district to funding any of the proposals; however, Dr. Pitts offered to present the proposals to higher authorities for their consideration. It was disclosed that the funds for five Asian American teachers may be available from the undistributed reserve funds or from private foundations. Dr. Pitts stated that the funds for hiring eleven Asian American studies teachers would be included in the 1970-71 budget which is presently under consideration.

The Asian American Education Task Force was organized earlier this year to provide community involvement to assist the development and implementation of Board of Education policies and pro-

(Continued on Page 7)

South Africa bleaches its 8,000 Chinese

JOHANNESBURG—Chinese in South Africa are white—but only because the white South African government says so.

In a recent edict the government has declared the tiny 8,000-member Chinese community part of the privileged European sector of the population.

This means the Chiense will be able to mix with whites in whites-only places like bars, restaurants, and movie theaters without fear of the embarrassment of being turned out.

For years the Chinese have mixed fairly freely with whites, although apartheid had classified them as nonwhite.

They have competed against whites in sporting events, traveled on whites-only transport, and enjoyed recreation facilities barred to other nonwhite races. Because of their small numbers, the government was able to ignore this straying across the normally rigidly preserved color line.

But the Chinese found the situation confusing and frustrating. They were never completely accepted by white South Africans, and under the electoral act they were treated as non-whites and therefore had no votes.

Some hard-line Afrikaners—descendants of the early white Dutch settlers—made life difficult for the Chinese, particularly in the predominantly Afrikaans-speaking Orange Free State, where nonwhites are not allowed to stay more than 24 hours without a special permit.

Incidents involving the Chinese embarrassed the government. Some Chinese sportsmen were banned from competing against whites, a Chinese girl had to withdraw from a university beauty-queen contest after hostile publicity, and a white woman was criticized for admitting Chinese children to her nursery school.

The government is determined to sort out the muddle. The Minister for Community Development, Blaar Coetzee, announced in September that Chinese would no longer need permits to mix with whites.

The minister said he would deal with any problems personally and warned, "I want to make it clear to everybody that I will not take any notice of crackpot objectors and isolated troublemakers."

Leaders of the Chinese community welcomed the new concessions as a major step forward for their people.

—Above article by Barry May, reprinted from Reuters

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Publisher-Editor: Gordon Lew Manager: Byron Mok

Editorial Board: Anitra Antonelli, C. Chen, Kenneth Joe, Walter Leong, Gimmy Park Li, Gail Roberts, Charles Roberts, L. Ling-chi Wang, Ken Wong.

Midwest Branch Staff: Dave Moy, John Lee.

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EDITORIAL

"Willy", appeared in our editorial page on November 21, 1967.

For this Willy was born into the world. To grace the dinner table on the last Thursday of November. And there he reclined nobly in a setting befitting his stateliness. Dancing candle flames cast a pale amber and holly berries nestled at the candelabrium feet.

Willy was a handsome bird. Respected by the toms and admired by the hens, he was a robust specimen tipping the scale at 22 pounds, 6 ounces at his prime.

Willy started life as an 18-ounce egg. Young Willy was known as Rocky. Not because he was tough, but because his forebears came from Plymouth Rock. Willy made a plucky living at a feather duster plant.

Eager Willy lost himself in work, racing with the clock. And then it came -- the axe. Willy was fired to make room for a younger worker who could produce more and faster.

After giving the company the best feathers of his life, Willy was left in the cold. Willy had it.

The end was soon at hand. Neck on the block. The blade descended. Willy is gone and there remain only his bones. . .

(The above essay "Willy" appeared on our editorial page on November 21, 1967. Below are two paragraphs from "Getting Together", a militant bi-lingual paper published by I Wor Kuen in New York.)

On the morning of Sept. 4, a 78-year-old man jumped down from the fifth floor of 11 Bowery St. He was killed instantly. He was an old overseas Chinese, Lo Wen Sheng, who has been in the U.S. for 50 years. What happened to him is another example of how this society treats the aged; of how the conditions of Chinatown affect the common old Chinese.

In the years that he has been here, he, like everyone else contributed his part to the society. Yet this cold, capitalist society belongs only to the class of the privileged. After this system squeezed out the last drop of blood and sweat from this old man, he became just garbage to be thrown away with no value.

We have no comment to make, except to bow our head in sympathy over the death of a fellow man, a man who couldnt go home again. And there are many more Lo Wen Sheng's living in our midst. . .

Letters to the Editor are welcome, and they may be on any topic of general interest. If you can, please type your letters, double spaced and neat. Address all correspondence to East/West, at 758 Commercial Street, San Francisco Ca 94108. We reserve the right to edit letters for reasons of space, taste, or anything that might jeopardize our existence.

Letters to the Editor

Harmony

Dear Editor:

I think the San Francisco Symphony Association and Unified School District should be congratulated on the excellent Little Symphony performance at Marina Junior High School November 13th. Such a variety of music—including rock, classical, and Chinese pieces—played so well and energetically—proved a good introduction of symphonic music to the community.

For me, the most moving part of the program was to hear and see the musicians and David Liang (on his Chinese instruments) play Chinese music together. As the Chinese gentleman behind me remarked in Taishanese, it showed that Western musicians were finally recognizing Chinese music. And for once, there was harmony between the East and West. Let's hope this may be the beginning of more such programs.

Judy Yung

Side note:

If you live outside San Francisco, we're interested in news about your Asian community. For those in larger cities, we're interested in regular correspondents. If you're interested, send a note — or your first story — to us at 758 Commercial St., San Francisco, 94108.

UN's vote on Red Chin and its repercussion

By RICO

In last Friday's vote of the United Nations General Assembly, a 51-49 majority of the nations, with 25 abstentions, voted for the seating of Red China. The resolution linked Peking's seating with the expulsion of Taipei, and it failed because the Assembly had earlier in a 66-52 vote approved a U.S. backed resolution declaring China representation to be an "important question," requiring a two-thirds majority.

The majority vote upset Nationalist Chinese officials who began hinting about withdrawing from the United Nations. Taipei radio stations and some newspapers have already begun claiming that the United Nations isn't important to the government and urging the citizens not to rely on U.N. membership.

Taipei fears the U.N. vote will influence nations such as the Philippines, Malaysia and Japan to move toward recognition of Red China. Recent statements by the leaders of these countries, who must be looking awesomely at Red China in the light of the U.S. intention to decrease its manpower in Southeast Asia, have left the possibility open of the support for Red China.

The "Two China's" policy for dual membership for Peking and Taipei is supported openly in the U.N. by Malaysia, Ghana and Tunisia. Taipei fears that the U.S. might fear a setback in 1971 or 1972 in its China policy and will lean toward a "Two China's" stance.

If the U. S. States Department had adopted, unofficially, a "Two China's" policy, then they have not been listening to either Communist China or Nationalist China. If there is one common policy agreed upon by Chiang Kai-shek and Ma tung, it is that there is and will be only one China. Th agree as to who the rightfu should be.

A U.S. State Department man, John F. King, said las that while the U.S. continue "firm opposition to attem deprive the Republic of Ch its membership in the Unit tions," the United States w opposed to a "universality of bership."

Senator Jacob K. Javits (N.Y.) feels that "For the fir in 20 years, the U.S. has away from a position of o opposition to Peking's adm

What the friends and some of the enemies of Nat China do not understand o is that a vote for "Two Chin have the same result as a v the seating of Peking woul — Nationalist China would of the U.N.

What has not been empl is the cold political possibili if in 1971 or 1972, the U. sembly can overrule the States on the Red China qu it can and will do it on othe tions too.

The deterioration of th voting bloc and the tende countries like Italy, Canada, (voted for Peking), Peru, Ireland and Malaysia (from voting against to absta to chart independent policies the Soviet Union and Red still hold a tight control o voting blocs, spells trouble United States in the Unit tions. The U.S. could fin on the losing end of a tw majority in 1971 or 1972.

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By Manchester Fu

-bird day

:t's talk turkey, the ad says. So you walk into the used r lot, give the front tire a kick and the auto falls apart. :t's talk turkey. Two weeks ago the gift catalogues from e downtown stores arrived for a preview of what's in ›re for gifting. And the official Christmas mad rush ›esn't start till the day after Thanksgiving. So onward, ›ward and backward first to how this great American ›liday began.

Thanksgiving as a holiday has its start with the harvest ›tival of the Pilgrims at Plymouth in 1621. The corn is gh as a pachyderm's eye and the Pilgrims pluck and ›re them in the barn. Time to unwind and give thanks the Creator for the crop.

There's Miles and his blunderbuss and Priscilla in her nnet, maxi and boots and the drums Along the Mohawk mpanic Five. Two fiddles, a bass, washboard and jug.

The holiday was an exclusive New England festival for ars. Cut now to a snow scene, soap flakes falling and the ›ite slush melting to show a river running and a field of ›rigolds swimming in the breeze to show the passing of ars.

Along comes Mrs. Sarah Josepha Hale, author of that er popular "Mary Had a Little Lamb" nursery rhyme, make the day an annual and national observance. Mrs. le, a magazine editor, embarked on a one-woman cam- ign in 1846 to make the day a holiday. She wrote thou- ›ds of letters in longhand to congressman and governors. › typewriters, mimeographs or Xerox machines in those ys.

She carried on for seventeen years . In 1863 President ›raham Lincoln proclaimed Thanksgiving Day.

★ ★ ★

Ken Nelson who plays Sakini in the "Lovely Ladies, nd Gentlemen" musical at the Curran, told a downtown tro daily reporter that the pickets on opening night were sguided.

"It's my understanding that their protest was twofold-- t the show is racist because it makes the Orientals into reotypes and that an Oriental actor should have been ying my role.

"As fas as the stereotypes go, I think the Americans are more comic strip characters than the Orientals. But t's the intention of a light, frothy stylized musical.

'The second objection is what I consider dangerous and ational protest. It would mean, if carried to its logical nclusion, that a Gentile could never play in 'fiddler on e Roof' or that Olivier shouldn't have played 'othello.'

"The theater must be free to indulge in the make-believe t is its foundation."

We have been asked by the Civic Light Opera publicist view the musical and comment. We hope to do so next ek.

★ ★ ★

EXCLUSIVE NEWS: The reason why the following news exclusive is that no one else would print it. Where e would you read that the two hamsters that appeared t Saturday on KPIX are Herman and Rosie. And in real e are guinea pigs living at Galileo High School science . They ran around the studio and the custodian found ne licorice candy next morning. Don't step on the oom- h... This line from the Chinese Democratic Club's ery Dragon Newsletter really grab us. "It has now been en years since Dallas. Just what have we been doing for r country?"

HK Plans New Free Schooling

Hong Kong Governor Sir David Trench told the opening session of the Colony's Legislative Council recently that the Government intends to introduce a new free primary schooling plan after the lunar New Year and at the same time tackle parents who refuse to send their children to school.

He told the Council that it was tempting and easy to introduce a general law enforcing compulsory primary education but such a law, as everyone knew, could not be effectively enforced, and would be a mere window-dressing type of legislation that they had always sought to avoid.

Instead the Government intended to investigate the circumstances of those parents who deliberately prevented their children from going to school and then to make arrangements for the children's attendance in school for such a period and in such a way that was best suited to the family's circumstances.

In case the parents continued to be unwilling, the Courts would be empowered to order them to send their children to school as long as they were satisfied that the arrangements were the best that could be devised in the interests of both child and family.

The Governor added: "A flexible system on these lines should go far towards meeting the main need in a practical way and will be all the easier to introduce with fee-free primary education and the support of a public assistance scheme to help the parents and the family generally."

(Continued From Page 1)

Hawaii studies center ...

Hong Kong. They will return on December 12 to guide the growing projects of the group.

GENEALOGIES

Pioneers of a movement to gather biographical data and chart family genealogies, the Chars roamed Hawaii this past summer assisting Dr. Bonk in studying Chinese historical sites on the Big Island. They also met with historical societies on Mauai and Kauai to promote interest in preserving Chinese Temples and society buildings.

Drs. Hormann, Clarence Glick, and Andrew Lind of the UH Department of Sociology have volunteered their services to supervise the compilation of an annotated bibliography of printed sources on the Chinese in Hawaii. Any interested student may inquire about a grant for this research.

All inquiries may be directed to Mrs. Irma Soong, volunteer coordinator of these projects at the Chinese Chamber of Commerce, 42 North King Street. A permanent site for the center will be established soon.

'Bellybuttons are beautiful'

TOKYO — The ideal navel, the good doctor says, has a deep-set almond shape.

"The deeper its basis is, the better the navel," said Dr. Yoshikazu Nagumo, a Japanese specialist whose operations center on the bellybutton. His job, he says, is to make the bellybutton beautiful.

Dr. Nagumo is director of Nagumo Clinic in the western part of Tokyo. He claims to be the world's most authoritative source on navel operations, a fad that is sweeping Japan in part because Japanese women, usually conservative in dress, finally have accepted the bikini.

Dr. Nagumo got his start about 10 years ago on a "jutted" navel, one that was swollen to an outsize shape because of a hernia.

"About a decade ago," he told in relating his story, "I met a girl who was about to be married but who had a jutted navel. I never heard of a navel operation at the time, but I decided to go ahead with it."

An hour and a half later, he emerged from the operating room, dripping with sweat. He recalls, "It (the operation) could not have been called a success; rather the interim between success and failure."

But like Archimedes, who discovered the law of displacement while idling in his bathtub, Dr. Nagumo knew he was onto something.

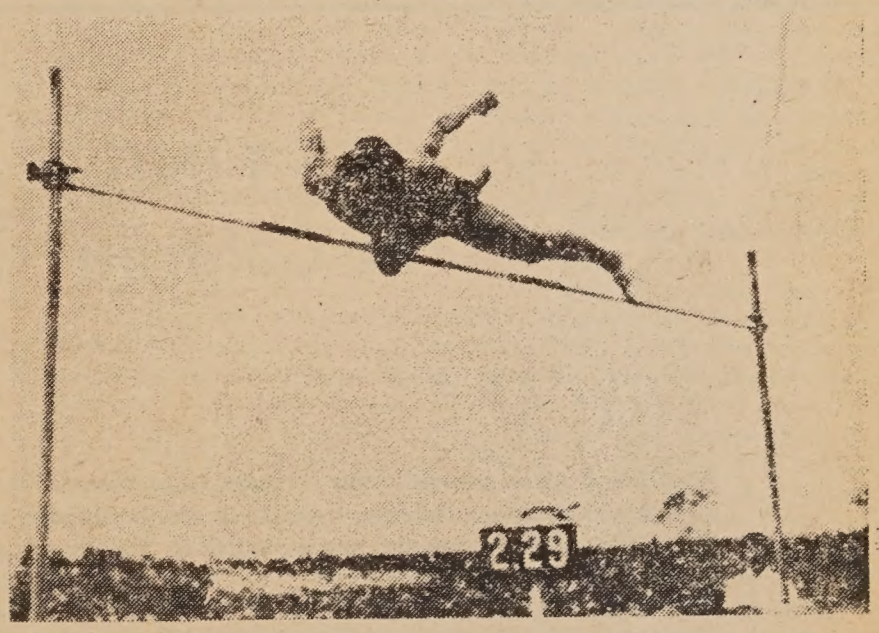
Now, 10 years and 3,000 navel operations later, the doctor has the operation down flat, so to speak, and he can now complete the operation within five minutes. The problem is that patients have to spend up to two weeks in the hospital for post-operative care.

Fees range from about $80 to $150.

Asked what he does to the navel during the operation, Dr. Nagumo, who is 42 and claims to have a perfect navel himself, replied, "I make it deep-set and shape it like an almond and situate it as near the waistline as possible."

He said Japanese women are much more conscious of their navels than Western women.

"That might be one reason why my business has been thriving these days," he said.



China's Ni Chi-chin sets world high jump record by clearing 2.29 meters at a meet in Changsha, Hunan province.

China high jumper sets world record

HONG KONG — China's outstanding high jumper Ni Chih-chin broke the men's world high jump record by clearing 2.29 meters (7.5131 feet) at the Labor Stadium in Changsha, Hunan Province at 4:10 p.m. on November 8.

The previous record of 2.28 meters had been held by V. Brumel of the U.S.S.R. for many years. By clearing 2.29 meters, Ni Chih-chin also improved on his own previous best performance of 2.27 meters in 1966.

More than 80,000 spectators in Changsha watched the competition that afternoon between the National Track and Field Team and the Hunan-Kwangsi team. Starting from 1.98 meters at 3 p.m., Ni successively cleared 1.98, 2.03, 2.13, 2.18 and 2.24 meters. When the bar was lifted to 2.29 meters, all the spectators encouraged him by reciting Mao quotations.

CHINESE WORD-A-DAY

BY GORDON LEW

鼓

Drum

Cantonese **GOO** Mandarin **GU**

The Chinese, together with the Africans, probably are the greatest drum-lovers in the world. Festivals would not be complete without drums. The dragon and lion dancers cannot dance without drums. When the drummer is ill, even the Chinese opera has to be postponed until he takes his herb tea and gets well.

The left side of the Chinese word "drum" has three portions: the drum in the middle, the stand at the bottom, and the ornament on top. The right side is simply a hand holding a drumstick. Many of the ancient scripts had the drum written in a round shape. Although the recent style has the hand with the stick on the right side, it appeared on the left side of many old scripts in the past.

"To drum and to blow" means to promote and to publicize. "Drum palms" is to clap hands. The Chinese used drums to signal the soldiers to advance and to charge the enemy. Thus "drum walk" means to advance. If you talk people into something by hook or by crook, and maybe a little more by crook, then the Chinese would say that you "drum tongue." And no Chinese gentleman would ever "drum tongue." "Ear drum" is the same in English as in Chinese.

Don't laugh, but a full stomach is "drum tummy." I always thought that there was a lot of music down there. When it's empty, it hums and sings. When it's full, you are "drum tummy." Now, how would you tune it? Eat another bowl of rice, of course!

It's true, I didn't drum that up.

Charles Lee directs town art selection

SEASIDE, Cal.—The Seaside Art Commission, under the direction of Charles Y. Lee, an artist and art teacher at Alisal High School in Salinas, decides which paintings are to be hung in the Seaside City Hall.

Candidates are selected from a directory of Montery Peninsula artists, in the recommendations of fellow artists, or from among persons who come to the Commission seeking displays of their work.

"Unknown" artists are required to submit five or six of their paintings, if they want to display them at City Hall. The five-member commission then votes on the quality and desirability of their work.

Very little modern or non-representational art is hung. "That's only natural," says Lee. "Our first job is to educate the community to good art, and most laymen are conservative when it comes to art. Eventually we'll work in more of these non-representational pieces."

This month Lee expects to put on an international fashion show combined with a display of international art in the City Hall council chambers.

Lee's volunteer job with the Commission is done on nights and weekends. He also leads art tours to San Francisco and the East Bay area. The next tour he plans to conduct will be in February, 1971, in conjunction with Chinese New Year's Day.

NEWS from HOME

Chiropractor in quackery case fined $250

SACRAMENTO — A chiropractor was placed on three years probation and fined $250 after entering a no-contest plea to charges of cancer quackery and practicing without a license.

Carl Chong Lee, 65, was arrested with another Sacramento chiropractor, Clarence N. Lunde, 53, last July after an undercover investigation by the State Department of Public Health and the district attorney.

The arrests were made after a special investigator submitted himself to treatment by Lee and Lunde for Hodgkins disease.

Charles Little, an outpatient at the Veterans Administration Hospital in Martinez, said Lee told him: "Young people who have this malignancy call us quacks, and they won't trust us to help them."

Lee had been sentenced to prison in 1956 for income tax evasion and was paroled in 1958. He maintained the medication he gave Little was for a cough.

Lee told Municipal Court Judge Sheldon Grossfeld he will retire.

Orientals are 8.4 UCLA's population

Two of each ten UCLA students now belong to an ethnic minority, double the percentage of three years ago, a report of the UCLA Planning Office shows.

Increased recruiting efforts in inner city areas, greater financial assistance to needy students, and creation of programs to develop the potential of minority high school students have resulted in the increase, according to analyst Jack Bramson.

Three years ago, non-whites and Spanish-speaking minority groups represented less than 9 per cent of the student body; their numbers have now increased to approximately 20 per cent of the non-foreign student enrollment, according to figures from a voluntary survey of students during the fall registration period.

Caucasian students who totaled 91.1 per cent in 1967 now comprise 80.2 per cent of the student body.

Oriental Americans comprise 8.4 per cent of the total.

BACAA cage tourney aids scholarship fun

BERKELEY — Ending the fi four week session of a doub round robin basketball season, e Bay Area Chinese Athletic Asso tion begins the second roun Edgewater Lodge of Santa Clara is in a first place tie with Alfred e Optometrists of San Francisco, bo holding a 3-1 win-loss record.

In second place is Lee's Florist f Berkeley with a 2-2 win-loss recd, and in a tie for third place are e Berkeley Falons and the East by Chinese Youth Council, each wh a 1-3 record.

The Bay Area Chinese Athlec Association has been successful n making the league a self-supporti organization. To help finance ts year's activities, a benefit raffle vs held. Part of the proceeds of ts raffle have been placed in a schol ship fund that is open to any terested students of Asian descen

Coming events that will be f interest are a single eliminat n playoff of the top four teams n the league; and a spring Bask ball Tournament.

More information concerning e league's activities or scholarsh s may be obtained by writing to e Bay Area Chinese Athletic Asso tion, 1434 Addison St., Berke y, California 94702.

Chinese YMCA roundup time

Volunteer workers of the Cl nese YMCA are currently condu ing their annual Sustaining Me bership Round-up. Under t chairmanship of Harry S. Leo and Louis E. Kwok, workers a contacting former YMCA parti pants and enlisting their suppo for the Chinatown Branch.

Clubs for boys, which offer o portunities for leadership develo ment, programs for immigra youth, tutoring, swim classes an place to play are just some of t offerings of the YMCA. Summ camp in the high Sierras is t highlight of the year.

The Community Enrollment being conducted simultaneous with the Sustaining Membersh Drive this year. The Chinato business community continues t play an important role in suppo ing the ideals and programs of t Chinatown YMCA.

Berkeley mart— $125,000 blaze

BERKELEY—A fire, apparentl started in vegetable lockers in cold storage area, blazed throug Quan's Market, 3201 Shattuc Ave., Berkeley. Damage was est mated to be $50,000 to the con tents and $75,000 to the structure

The firemen used five pieces o equipment to put the blaze unde control in 20 minutes. The cause o the fire is as yet undetermined an officials said that an investigation i underway.

TING, The Caldron 鼎

Ting/The Caldron explores what it means to be Chinese in the United States. Sections include history and commentary, poetry in calligraphy and translation, art in the form of paintings and photographs, and an article on Tai Chi Chuan.

Edited by Glide's Nick Harvey, *Ting/The Caldron* reveals the tensions of a culture caught between two worlds, a culture with a unique identity unsuspected by the parent city, and just being discovered by its own people.

Contributors are: Choy Kam-Man, William T. R. Chung, Loni Ding, Christa Fleischmann, Madeline Fu, Paul Pei-Jen Hau, Kai-Yu Hsu, Kem Lee, Ruby Lee, Lorna Logan, Chin-San Long, Irene Poon, Kenneth Rexroth, Gary Snyder, Lily Tom, Tseng Ta-Yu, L. Ling-Chi Wang, J. Feisheng Wong, Lui-Sang Wong, Nanying Stella Wong, and Victor Wong.

The 112 page book is illustrated in black and white, and is 6¾ X 7¾ inches. **$3.50** each.

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MSU monograph on South Asian history

AST LANSING, Mich.—The ınd monograph in a research es on the Punjab, "The Punjab s, 1880-1905," was recently lished by the Asian Studies ter of Michigan State Univer-

ıe purpose of the paper, auth- l by N. Gerald Barrier and Paul ace, both of the University of ouri, Columbia, Mo., is to pro- South Asia specialists and parativists with a basic re- ces and research tool.

ıe monograph identifies an n neglected source of written erials on the history of the ontinent. It may be purchased $3 from the M.S.U. Asian Stud- Center, East Lansing, Michigan 23.

he Stockton St. gang

hieves were active on Stockton et last week. Someone broke St. Mary's Chinese School at Stockton St. and took a type- er and a radio.

sewing factory owner at 1131 kton St. reported to police that eone broke his front door lock stole $25 in cash and a men's rcoat.

ROC raps Macao's deportation to China

NEW YORK—Ambassador Kuei Tsung-yao, Nationalist China's representative to the Third (Social Humanitarian and Cultural) Committee, has appealed to the U.N. High Commissioner for Refugees "to use his influences" to request the government of Portugal, as well as the authorities of Macao, to discontinue the policy of forcing Chinese refugees to return to the Chinese mainland against their will.

YW, Music Center to co-host piano recital

Chinatown YWCA at 965 Clay St. is co-sponsoring with Community Music Center a free piano recital of the center's music students, Saturday, Dec. 5, at the center, at 7 p.m. Folk songs, classical, and modern music are on the program.

Students in the Clay Center's children's dance classes will present a recital, "Rhythm in Motion," at the center Sunday, Dec. 13, at 2 p.m. Both the music and dance recitals are free and open to the public.

Carol Setzer leads Commodore Stockton's fifth and sixth graders through Golden Gate Park in the recent Project Concern's Walk for Mankind. (Paul Harvey photo)

NEWS NOTES

Irene Lew engaged

Mr. and Mrs. Shuey Lew announce the engagement of their daughter, Irene, to Harvey K. Lee, son of Mr. and Mrs. Jin K. Lee. A June wedding is planned.

Harvey is majoring in business administration at the University of California at Berkeley, and will be graduating next March.

White Xmas Ball

Steve Fanella and The Intrigues will play at the White Xmas Ball at Old St. Mary's Center December 12.

The dance marks the 25th anniversary of this annual event sponsored by young adults at St. Mary's Chinese Mission. Tickets are $6 per couple.

ıne Young, daughter of Mr. and Mrs. Frank Young of Oakland, ame the bride of Wilbert Kee, a television cameraman for KTVU at Andrew's Lutheran Church in San Mateo. The groom is the son Mr. and Mrs. William Kee and the late Mr. Kee. (Cohen photo)

Project Concern's walk draws 2,000 marchers

Project Concern's recent "Walk for Mankind," the 22-mile hike through western San Francisco, was proclaimed "a great success" by walk chairman Effie Chow, well-known Chinatown social and civic worker.

More than 2,000 persons participated in the walk that started and finished at McLaren Lodge in SAn Francisco's Golden Gate Park Panhandle. Starting at daybreak, the walkers—who ranged in age from 4 years to 87 years—began their trek for charity. The money wagered on each walker will be directed to the medical relief provided by Project Concern in Hong Kong; South Vietnam; Appalachia, USA; and Tijuana, Mexico.

Twenty percent of the walk proceeds are earmarked for the activities of Planned Parenthood/World Population Education Project of North Beach and Chinatown.

One of the highlights of the walk was the participation of the young fifth and sixth graders from Commodore Stockton Elementary School. Under the direction of Vice Principal Al Yuen and teacher Carol Setzer, the more than one hundred youngsters created and produced colorful posters heralding the walk. On the day of the walk the kiddies, sponsor sheets in hand, participated along with all of the teenage and adult walkers in making this walk the greatest of its kind held in Northern California.

Another local organization participating in last Saturday's efforts was Cameron House, the neighborhood youth activity group. Dennis Wong and his charges were to be seen working in nearly every phase of this successful endeavor.

Project Concern's founder and Chief Operations Officer Dr. Jim Turpin recently accepted Miss Setzer's invitation to speak to the assembled student body at Commodore Stockton School, where he mixed East and West by telling the Project Concern story in English *and* Chinese.

The San Francisco Bay Area Headquarters for Project Concern is located at 50 Oak Street in downtown San Francisco. The telephone number is 621-5323.

Walk officials will announce in a few weeks the winner of the Walk's Grand Prize, a round trip for two to the Orient via China Air Lines. This prize is being awarded to the walker who generated the greatest dollar amount collected by walk officials. The deadline for delivering the walk proceeds in order to be eligible for the award is January 14, 1971.

Bi-lingual program starts in Chicago

CHICAGO — John C. Haines School has a new bi-lingual program with two classes for non-English speaking Chinese youths. Group One is for grade three to five. Group Two is for grades five to eight. All the subjects are taught in English with Chinese as an aide.

The new adult English classes began last week. Beginning classes are on Monday and Thursday mornings from 9 to 10:15 a.m., and also 1 to 2:15 p.m. Advanced classes are held at the same time.

The school is staffed by three qualified teachers. Mrs. Diana Goon has been teaching at Haines for seven years. Chinese parents regard her highly, a specialist in elementary education.

Another teacher, Miss Grace Cheung, daughter of Rev. Daniel Cheung, is a graduate of North Park College. A talented musician, she is recognized and appreciated by students for her industrious devotion to the school.

Mr. Stephen Shui, a graduate of the University of Illinois with a degree in speech, has taught high school students and adults in Hong Kong. He has worked as an interpreter for a Chinese church and lawyers. His involvement with the North Shore Baptist Language School for seven years adds to his qualifications.

This program for the Chinese community would never have been possible except for the efforts of Mr. Wasch in working with hte Chicago Board of Education. For Chicago, this program is an innovation. It is tuition-free.

From Sugar to Gold Mountain

by James W. Chin

Californians of Japanese, Chinese, and Filipino descent in 1970 now total approximately 500,000 with an estimated 115,000 Chinese currently residing in California. San Francisco with its existing large Chinese colony, has been and continues to be a Mecca for the congregation of recent immigrants from the Orient. Since 1960 the San Francisco Chinese population has nearly doubled from 36,445 to 67,000 or nearly 10% of the city's population. During the peak of Chinese migration in 1870, the Chinese once comprised 8.6% of all Californians. This ratio was, however, sharply curtailed by the Chinese Exclusion Act of 1882.

Contrary to the common misconception held by many Caucasians, there were few "close-happy families" among Chinese-Americans until the last two decades. The early Chinese worker migrated to the United States only as a "sojourner" or temporary worker who was to return to China in the shortest, most economically feasible time. For example, 12,000 Chinese workers were recruited to build the Western link of the transcontinental railroad. (Interestingly, however, one of the frequent arguments presented for the lack of Chinese representation in the construction trades at the present time is that the Chinese are too small to handle heavy construction duties.)

Consequently, most men left their wives at home much like the Mexican Bracero agricultural workers in their annual trek through the United States during the harvest seasons. Between 1860 and 1900 the ratio of Chinese males per 100 Chinese females ranged from 1,284 in1870 to 2,678 in 1890. This alarming numerical inequality in the sexes was further aggravated by the U.S. Immigration laws of 1924 wherein citizens as well as permanent residents of Chinese ancestry were denied rights to bring their alien wives to this country. No alleviation of the sex differential occured until the period between 1945-1953 when 12,151 Chinese immigrant aliens (1314 males and 10,837 females) were admitted.

According to Dr. Stanford Lyman, University of Nevada Sociologist, "The long womanless condition of the Chinese in America is one of the most profound and least discussed factors affecting Chinese communities and acculturation." Rejected by the dominant White society and stereotyped as "inscrutable, heathen, pidgin speaking Chinamen," most Chinese were limited to low status positions as coolie laborers, house servants, agricultural workers, grocerymen, laundry workers or at best chop suey house entrepreneurs.

With the vast Pacific Ocean separating him from a normal family relationship, the isolated and lonely Chinese sojourner relied upon tong-controlled brothels for sex; attended the gambling and opium dens for recreation and respite from his typical ten hours per day, six days a week menial toil; and paid homage and allegiance to his Benevolent Association on which he depended for mutual protection, acceptance, and a job. To many Chinese, whether native or foreign born, living in America was and remains tantamount to being a foreigner.

In the earlier as well as the contemporary period, racial and cultural barriers prevented many Chinese-Americans from full participation in the larger social, political, or economic activities of the larger American society and this fact has forced many Chinese to rely primarily upon other Chinese for support and survival. Unfortunately, the barriers have also fostered a certain amount of intra-Chinese exploitation which will diminish as opportunities open up outside the Chinese community. Stimulated and accelerated by the Civil Rights movement of the 1960's, Chinese have moved into the more integrated areas of the Richmond-Sunset Districts and suburban communities adjacent to San Francisco, although these moves have not always been welcomed by Caucasians.

As persons of Chinese ancestry adopt the values, attitudes, and behavior patterns of the dominant American society, it is hoped that the Chinese will have a greater participation as equals in California. The journey from Sugar to Gold Mountain has been long and difficult --- nearly 6,000 miles and extending over a period of more than 100 years --- and yet to be completed. When?

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FORUM

Half U. S. Water 'Unsafe'

TULLAHOMA (Tenn.) — A study of water systems in towns and cities across the nation reveals that about half the people in the United States are using unsafe water, an official of the Department of Interior said here Tuesday.

Dr. Ching-Ming Wo director of the Interior Department's Office of Saline Water, spoke to engineers at the University of Tennessee Space Institute here and said:

"Of the 200 million persons in the United States, we can say half are using safe water and the other half are using water that is unsafe."

T'e or ch'a, it's delicious

The pause that really refreshes began in China a long time ago, maybe when some fragrant leaves fell into boiling water

By Tommy Lee

ank God for tea! What would the world do without ? —how did it exist? I am glad I was not born ore tea. —Sydney Smith

ea ranks with the compass, porcelain and silk as one of China's unforgettable contributions to civilized living. The "shrub that satisfies" has n plucked and steeped in boiling water to make elicious beverage since man's memory runneth not the contrary. Coffee may receive more publicity much more tea gets consumed—something like 2 ion pounds a year. One reason is that a pound of yields 250 to 300 cups, compared with only 50 or for a pound of coffee.

People try to stop drinking alcoholic beverages l even coffee. The tea habit is a happy one. There no need to worry about addiction or after-effects. ly a few persons with an idiosyncratic susceptibility alkaloids need be cautious about the quantity con- ned, and they will need to be even more careful ut imbibing coffee and cocoa.

Chinese, Japanese and British are the ranking tea-drinkers of the world. Despite the popularity of iced tea as a summer drink, Americans consume 40 cups of coffee for every one of tea. Ironically, England was the nation of coffee-drinkers before the East India Company began its successful propaganda campaign to popularize tea. Conversely, the American colonialists were the heavy tea-drinkers, a fact which accounted for the Boston Tea Party in 1773. The 342 chests tossed into Boston harbor had been taken there by East India Company ships from Amoy in southwestern China.

The English Tea Act of 1773 sought to perpetuate the East India Company monopoly on the tea trade. This was distasteful to both British and American merchants, not to mention tea-drinkers. Boston's wasn't the only tea party. There were five others in the American colonies. England was on its way to losing the most valuable jewel in the crown of empire, at least partly because of trying to please the East India Company.

The word "tea" comes from the Amoy dialect word *t'e,* pronounced "tay." In Cantonese and Mandarin, it is *ch'a,* pronounced "chah", a word which traveled to Japan, India, Persia and Russia. The word "tea" was carried to Europe and England by the Dutch.

When tea was first sold publicly in 1657 at Garway's Coffee House in London, it cost as much as £10 per pound. A London newspaper ad in 1658 announced: "That Excellent and by all Physitians approved China drink, called by the Chineans *Tcha,* by other nations, *Tay,* alias *Tee,* is sold at the Sultaness

(continued on page 8)

—Continued from Page 1

task ...

grams. The Asian American student population in San Francisco public schools is in excess of 20 percent, but Asian American teachers and administrators make up less than 6 percent of the school district's employees.

The goals of the Asian American Education Task Force are to implement essential Asian American courses, provide Asian American counselors, teachers, and administrators, to review objectionable textbook materials, and to make the San Francisco Board of Education responsive to the educational needs of all Asian American communities in San Francisco.

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(from page 7)

T'e or ch'a,

Head Cophee House in Sweetings Rents, by The Royal Exchange, London." There were 2,000 coffee houses in London at that time. Trade coins known as tea tokens were becoming popular. Tea was retailed by chemists' shops, glass sellers, milliners, silk mercers and chinaware dealers as well as coffee houses.

Samuel Pepys wrote in his diary in 1660: "I did send for a cup of *tee* (a China drink) of which I never had drank before." In 1662, Edmund Waller wrote the first eulogy of tea in English verse and at the same time hailed England's first tea-drinking queen, Catherine of Braganza. It is to Anna, the Duchess of Bedford, that Britons owe the custom of afternoon tea. She had tea and cakes served at 5 because, in her words, she "had a sinking feeling."

No one knows when the Chinese began to taste tea. Legend holds that the Emperor Shen Nung, who is supposed to have reigned from 2737 to 2697 B.C., was sitting before a cauldron of boiling water when some leaves fell into the pot. He was about to fish them out when they gave forth a fragrance that invited him to drink. The earliest credible mention of tea is by Kuo P'o in the *Erh Ya,* a kind of dictionary, in 350 A.D. A favorite Chinese tale of tea's origin tells of Bodhidharma, a Buddhist patriarch who reached Canton by sea in 520 or so after a three-year journey from India. Having fallen asleep during one of his meditations at Shao-lin Temple in Loyang of present-day Honan, Bodhidharma cut off his eyelids to make sure he stayed awake. The eyelids took root and grew up as tea bush—symbol of eternal wakefulness.

Tea cultivation and use subsequently was popularized in China and then in Japan under the patronage of Buddhist priests who were campaigning against intemperance.

The first definitive book on tea was *Ch'a Ching,* or the "Tea Classic," published in 780 by a scholarly circus clown named Lu Yu. He was commissioned by a group of merchants to write a treatise on the cultivation, processing and consumption of tea. The book of three volumes and ten chapters is a comprehensive presentation of all that was known about tea at that time. In that era tea was pressed into cakes made from leaves that had been steamed, crushed and molded. To prepare tea, the cake was fired or toasted and shredded, then steeped in salted boiling water.

Lu Yu said the best tea leaves "must have creases like the leather boot of a Tartar horseman, curl like the dewlap of a mighty bullock, unfold like a mist rising out of a ravine, gleam like a lake touched by a zephyr and be wet and soft like fine earth swept by rain." Lu Yu compared tea to "red wine and sweet dew."

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ıge 8)

e or ch'a,

ultivation of tea spread from China to Japan beginning of the 9th century. Japanese tea was ıced into Java in 1684 by Andreas Cleyer, a n naturalist and doctor of medicine. In 1827, .. Jacobson took Chinese tea plants to Java and shed the island's commercial tea industry.

ıdigenous tea was discovered in upper Assam lia in 1823 but the Indian tea industry dates he appointment in 1834 of a committee to for- plans to grow tea commercially. In Ceylon, amatically took over after rust attacked coffee in the late 1870s. Russia began growing tea 7, Natal in South Africa in 1850, Nyasaland in and Uganda and Kenya in 1900. The United experimented with tea cultivation at Summer- outh Carolina, and in Texas but the effort was up as economically impracticable.

he first accounts of tea reached the Arabs in he Venetians (as *chai catai* or "tea of China") 59, the English (as *chaa*) in 1598 and the Por- e in 1600. The Dutch took the tea to Europe d 1610. It reached Russia in 1618, Paris in and England and America about 1650.

One of the most picturesque eras in maritime y was that of the American clipper ships, which d tea from China to England and the United in the 19th century. In 1866 the Great Tea was run between Foochow north of Amoy to on, 16,000 miles away. The first two of eleven rs were only 10 minutes apart after a race half- ound the world.

Tea and tea-drinking have been celebrated gh 12 centuries of literature and fine arts. Dr. las Brady, chaplain to the court of William and called tea "the sovereign drink of pleasure and lth." William Cowper wrote of "the cups that but do not inebriate." Paul Revere the Am- patriot, was famous both for his anti-tea car- and his beautiful silver tea services. "Waltzing da" is an Australian billy-can tea song. Many paintings have been inspired by tea. Japanese have glorified tea in the art of *cha-no-yu* (literally "hot water tea") ceremony.

The principal chemical constituents of tea are caffeine, tannin and essential oil. Caffeine supplies the stimulating quality but, because of its purity, appears to have no harmful effect. Tannin affords strength of body. Oils provide flavor and aroma.

A cup of tea usually contains a little under a grain of caffeine and about two grains of tannin. These quantities are less than the medical dosages of 1-5 grains of caffeine and 5-10 grains of tannin. The caffeine is absorbed gradually and the tannin is fixed by proteins during its journey through the alimentary tract. An infusion of tea is faintly acid, almost neutral. Gastric juice is a thousand times more acid.

Sugar added to tea sweetens the liquid and adds food value to the drink. But the addition of milk robs tea of virtually all its astringency. The tannin is fixed by the casein in the milk. As tea is drunk, a comforting effect is felt at once because of fragrance and warmth. Stimulus of the caffeine comes about a quarter of an hour later.

The Culture and Marketing of Tea published by the Oxford University Press in 1933 shows this percentage distribution of caffeine, tannin and soluble solids in leading teas after a five-minute infusion:

	Caffeine	Tannin	Solubles
Java black	2.7-4.4%	6-20%	16-26%
Japan green	2.0-3.3	4-12	16-26
China black	2.0-3.7	5-10	16-22
Taiwan oolong	3.1-3.7	12-23	23-25
India black	2.0-3.0	6-10	22-25

Perfectly brewed, tea offers a maximum of caffeine without too much tannin. Aroma and flavor—evanescent qualities easily lost by careless preparation—will be conserved. Fresh water is the first essential. Tea infuses more rapidly in soft water than hard. The water should be bought to a bubbling boil and immediately poured over the leaves. To delay means flat water which will spoil the finest tea.

(to be continued)

i hopes airport ct ends next April

PEI — The expansion project Taipei International Airport completed in April, 1971, g to the Civil Aeronautics stration of the Ministry of nications.

the completion of the ex- project, CAA said, the run- the airport will be lengthen- ,773 feet, more than enough landing and taking-off of 747 jumbo jets, and the l building will be able to odate more than 2,000 pas-

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Mao to be Made Lifetime Leader

Clinching his victory in the Great Proletarian Cultural Revolution that had convulsed mainland China from 1967-68, Mao Tse-tung, the Chinese Communist Party boss, will secure the lifetime role of leader in all phases of national affairs of Communist China.

This will come into being if the draft new Constitution is adopted by the Fourth National People's Congress to be convened soon. The Congress, the highest organ of State authority, is not a decision-making body but an instrument to put a public stamp on major matters of policy and personnel. It is therefore expected to approve of the draft Constitution without dissent.

The draft Constitution has not been officially promulgated by the Chinese Communist authorities but reports have long been current that it has been circulating in Communist China for study by key officials. A copy of it has reportedly been obtained by Chinese Nationalist authorities in Taiwan apparently through intelligence channels. It was released in Taipei last week by the official Central News Agency of Nationalist China.

Document Believed Genuine

Experienced observers believe that the document is genuine. The view is reinforced by the fact that the Chinese Nationalists were the first to obtain a copy of the draft of the Chinese Communist Party constitution adopted in April, 1969.

The draft new Constitution for Communist China said to have been approved by the plenary session of the Chinese Communist Party's Central Committee held in late August and early September assigns lifetime supremacy in national affairs to Mao Tse-tung and perpetuates the present far-reaching role of the military at all levels of national life.

The designation for him is "Great Leader of the People of All Nationalities, Head of State under the Dictatorship of the Proletariat and Supreme Commander of the Whole Nation and the Whole Army."

His deputy, General Lin Piao, Vice-Chairman of the Chinese Communist Party and Defense Minister, is described as the "Close Comrade-in-Arms of and Successor to Chairman Mao and Deputy Supreme Commander of the Whole Nation and the Whole Army." General Lin's role has already been established in the party constitution adopted in April, 1969.

No provision is made for election of the Head of State, officially known as "President of the People's Republic of China," as in the present Constitution adopted on Sept. 20, 1954.

The Head of State, Liu Shao-chi was disgraced during the Cultural Revolution. His ouster is expected to be legalized by the forthcoming People's Congress.

The draft new Constitution stipulates that proletarian dictatorship is to be exercised through the party of which Mao Tse-tung is the leader. He thus combines State, party and military dominence.

Mao Tse-tung thought is to be "the guiding principle of all work carried out by the people of the whole country." The people's principal obligations are support of Chairman Mao Tse-tung and his close comrade-in-arms Vice-Chairman Lin Piao, support of the leadership of the Communist Party of China, support of the dictatorship of the proletariat and support of the socialist system.

The draft Constitution makes permanent the revolutionary committees established in various provinces and municipalities as temporary agencies to replace government organs shattered during the Cultural Revolution.

The congresses, revolutionary committees and government organs are to be made up of military men, functionaries and representatives of the masses and of old, middle-aged and young people.

The draft new Constitution is much shorter and less specific than the present one. While the old one has 106 articles and 14,000 words, the new one contains only four chapters and 30 articles and a little more than 3,400 words, carrying the dominant mark of being tailored for Mao Tse-tung and his thought.

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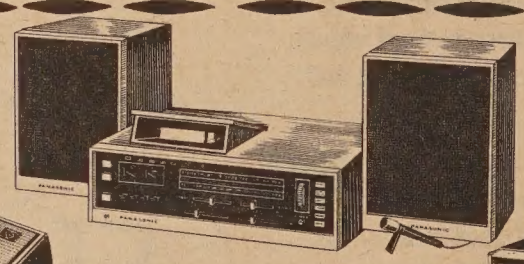
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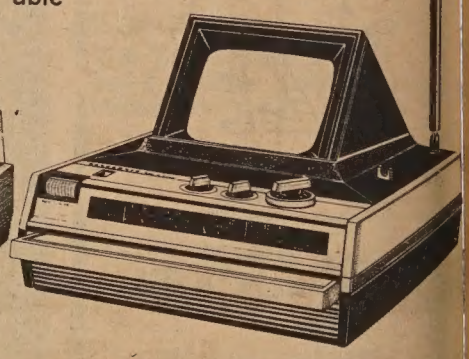
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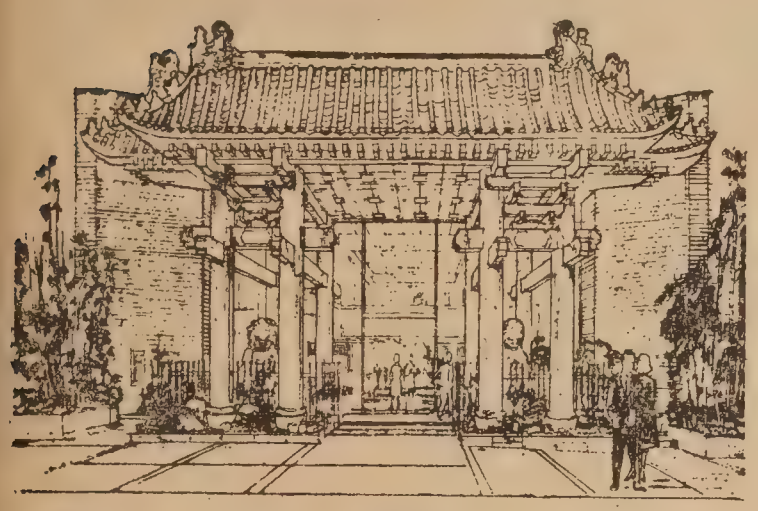

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·美主·

第十八屆的華僑節，五洲四海的華僑，紛紛回到台灣申慶。今年，最使人心領神會的是「海外武林高手」所舉行的「國術觀摩會」。

據說來自十四個海外僑區的一百六十多位「武林高手」參加海外華僑青年「國術觀摩大會」，國術屬於中華文化的瑰寶，能在華僑青年中闡揚與培練，一來保留國粹，發揚民族精英，二來强民强國，眞可以說民族復興之前程無限矣！

我在這裡是講傳統的武藝問題，中國歷史文化從黃帝征伐蚩尤開始，就已懂得使用高技擊打敗低技擊了，那怕到明朝至今使用紅衣大砲了，但還是武藝作爲主「武器」，而粗笨的武器作爲副「武器」的，這一脈相承的技擊，連抗日戰爭初期，不是還有大刀隊之類的高手麼？

一部中國歷史，都有歷代皇朝遭遞所發生的悲壯故事，某些眞正武林高手，或因國破家離，或因隱遯山林間，或蓄意謀反，或栽培後進，他們一定會把技藝傳授下輩的。

我只覺得中國人有很多國粹，不僅應該保留，而且更必須發揚光大的。例如今日世界的拳擊術像西洋拳一類，拿來健身强體並無不可。如果仗身强力壯拳頭粗而橫闖直撞，到處打架却不行。學過中國技擊術的酒吧保鏢與懂得打西洋拳的醉酒水兵交起手來，三拳兩脚，就可見高下，不必懷疑，仆街倒地者，必洋水兵矣！所以，中國人自己有好貨而不學，居然學時髦去學「西化」的次貨與劣貨，這眞是難以想像的事！

這倒不是民族尊嚴問題，而是民族愚昧問題。中國文化認眞值得恢復就是如此。武藝只是其中一項的國粹而已！

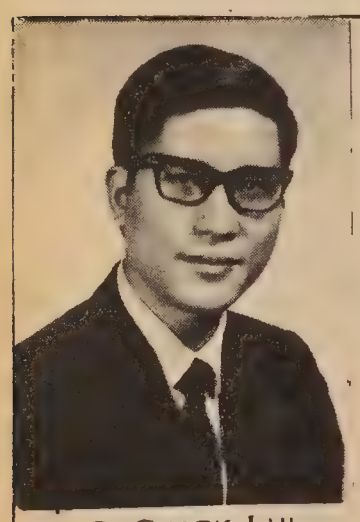
演說用語

台灣的立法委員們對官員們在外國官式場合使用語言，非常留心。東北籍的侯庭督立委，曾根據中央日報一段記載，說是僑委會委員長高信，曾在紐約僑社以粵語向華僑們演說，僑胞們對高氏更加崇敬與倍感親切。因此對高氏加以質詢。這位東北籍的立委認爲，近二十年來的海外華僑，量增質也增，過去以粵、閩兩省爲多，現在已有改變，其他各省人亦多，「要是以廣東四邑方言辦僑務，也未免太刻舟求劍」。他說：「僑委會委員長是政府官吏，不是同鄉會長，在僑社致詞，是要所有的華僑都能聽得懂，廣東四邑鄉音只有四邑的人聽得懂，其他各省的華僑都聽不懂，當然起反感……」

高委員長的答覆是：欲維繫僑民的向心力，一賴總統的德望及賢明的領導，二靠國內各方面的進步，使僑胞知道我們有好政府，三則靠情感及聯絡。而華僑愛鄉始愛國，華僑特重鄉情，鄉情乃愛國的根本，所以本人在百分之九十八爲廣東人的紐約中國城，如果不講廣東話，講國語再找人翻譯，那又何必呢？爲了透過鄉情，而得到僑心，本人用土語演講，實不得不然。

到了十月十四日，台北中山同鄉會舉行世界性的懇親大會，第一位致詞的人孫哲生院長，用廣東話講，高委員長繼致詞，他曾略爲瞻顧，結果他用官話演說，可能是惟恐遭受另一次質詢。

記得嚴家淦院長在美國演說用語，也曾成爲立委質詢目標（嚴氏某次曾在美國用英語演講）。這次他赴聯大演說之前，就被立委質詢及用語問題，嚴院長的回答是將使用國語。



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華埠人語

（上接首頁）

月份起發生效力，每住宅清理垃圾費，將自每月一元八毛半增至二元四毛，柏文樓宇收費增加更多，清理垃圾公司所以要求增價，在求彌補運垃圾至孟頓威之費用已增加百分之十七。

☆

華埠獅子會，歷年辦理救濟盲人工作，成績斐然。今又擴大救濟我窮苦同胞，學童配戴眼鏡及眼睛治療，自七月至今，接受醫治眼睛之同胞，已有十一人。醫藥費浩大，曾分函華埠各機關，社團與僑胞，請求解囊協助，經得寧陽總會館捐款二百元，其他機關社團及僑胞均踴躍陸續樂捐協助云。

☆

列治文區華人聚居日衆，據估計人口可能有四五千，所以來年三藩市的「反貧運動」，該區列入華埠經輔會管理，將設辦事分處展開反貧工作。

☆

由十一月廿二日開始，三藩市下埠幾條主要街道變更車行方向，俾疏導車輛流通之擠擁。

失打街由瑪結街至高夫街一段改爲西行單邊道，普士街同段內則改爲東行單邊道；紀利街同段內亦改爲西行單邊道。李雲活街在布士街夾加利寬街之間改爲北行單邊道。山森街由失打街至布士街段內改爲雙行道。

☆

華人居住在列治文區者甚多，卅八號巴士爲該區通至下埠及返回華埠最方便的巴士，該號巴士由華埠往列治文區照以前一樣，但由列治文區下華埠，則將經市打京轉入奧化路街向東行。又一號二號巴士亦直達列治文區，該兩號巴士均經失打街，向西行（即往列治文區）依舊，東行（下華埠）則由普士街行車。

☆

警方鑑於華埠積臣街六百號部落近數月來，華人青年打鬥傷人案件屢次發生，警局中央分局已決定加强該地區之警車及步行警員巡邏次數。據說，一度停止之每日下午十時至次晨三時，警車固定停留在都板街積臣街之駐守措施將予以恢復加强。

☆

近已派員赴香港，專責辦理移民法第二零三條A項第十款所規定的難民身份申請來美事宜，現據紐約劉德光律師從香港來函其申請的條件，包括（一）申請人必須爲在中國大陸出生，其妻兒則不在此限。（二）申請人必須未有歸化入英籍。（三）申請人必須尚未在香港，獲得安居樂業的定居。（四）申請人必須爲在現時有空額的其他優先移民身份類別中，爲不符合規定條件者。

申請手續，爲在香港向該美國移民局機構，填具表格申請，該機構於經過初步審查後，再將案送移美京移民總局處理。在美的生活保證人，必須爲美籍民，此位保證人的經濟能力與及對於申請者，及其家人的住所安置，均將受到嚴密的審核，獲准來美後，須經過兩年時間，始獲得永久居留身份。

☆

三藩市華埠社會服務總會，於一九七零年，曾舉辦數次座談會，討論：㈠華埠全面財政計劃之研究。㈡華埠之面臨嚴重問題，兩者均甚爲成功。尤以前者更爲重要。因參加者有市參事會計劃小組主任派謝葛氏，及其助手占保羅，與馬企立斯，李泮霖，三藩市城市設計改進協會副主任費歇爾。討論結果，謝葛氏正式向市參事會提議從事華埠全面研究，並蒙市參事會批准撥款一萬五千元，另承費歇爾協助向聯邦政府獲得五萬元，及三藩市基金會捐助一萬元，該計劃將就華埠之康樂、民居及其他問題，作一全盤研究，藉謀解決。現正在華埠舉行公聽。

金美人壽保險經紀協會，昨在三市富冷街連柏餐廳舉行午餐年會，無保險人方保保君以經紀成績超卓，榮獲金員連續十五年榮譽，即席由協會三藩市分會秘書[illegible]持頒獎禮，授給獎狀及金字金獎盾一塊[illegible]。查方保保經紀數大公司人壽保險[illegible]誠聯線，[illegible]美人壽保險協會說一個具獎狀非作致。

眞實的生命

凌雲

有人說：人生的旅程只是虛幻的，何必效法百花爭妍，又有人說：人生得意須盡歡，莫使金樽空對月，然而，也有人以爲：人生是短暫的，我們應該珍惜它，利用它，做一番偉大的事業，替人羣造福，而名留千古。

李白的人生觀是一種悲觀而流於放縱玩世的典型例子，他曾說：「夫天地者，萬物之逆旅；光陰者，百代之過客；而浮生若夢，爲歡幾何？」人生在世，無不希望逃避痛苦，追尋快樂，這是人類的常情，但，由於人們不知道什麼是人生之眞諦，於是，有的頹廢；有的逃避現實；有的追求物質上的享受；而沉醉於聲色犬馬之中。結果，蒙生雲雲，到頭來都沉淪於苦海中。

我以爲：人生如一個故事，不須冗長，但須精彩。眞實的生命，不怕短速；做人要有正視現實的勇氣。盡自己的能力，幹有益於人羣的事。同時，做人不必自卑，更不應該消極，因爲有些胡混過日子或只謀求個人利益的人，他們生存於世，簡直是荒廢了自己的生命，即使長壽，他們的生命也是空虛的。

記得俄國文豪希金說：「假使生活欺騙了你，不要憂鬱，不要慨憤；更不要怨天尤人。不順心的時候，暫且容忍，快樂的日子即將到來。我們的心，永遠向着憧憬，儘管生活在陰沉的現在，但，一切都是暫時的，轉瞬即逝去的，將變爲可愛。」從他的話裡，它提醒了我們；自卑，消極的思想，頹廢樂天的思想，也要不得。而終日醉生夢死的，更要不得。我們應該本着生命是短促的眞理，來充實人生，以達到生存的目的而發揮生命的意義。

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由潘金蓮與西門慶談到古代的婚姻問題

·薩孟武

人類所視爲最重要的，有兩件事：一是食，一是色。人類爲了解決食的問題，就有經濟組織；爲了解決色的問題，就有婚姻制度。食的問題不能解決，當然可以發生許多糾紛；色的問題不能解決，社會也不免混亂。古人說：「食色天性」。古人要解決食的問題，則主張「百畝之田，勿失其時」；要解決色的問題，則主張「內無怨女，外無曠夫」。這兩個問題能夠解決清楚，政治便可納上「王道」。

不但中國學者，便是歐洲學者也很重視這兩個問題。柏拉圖（Plato）在其理想國中，一方主張共產，以解決食的問題；他方主張共妻，以解決色的問題。可以視爲一個證據。就是初期的社會主義如翁封湯（Onfantin）傅立葉（Fourier）等輩也想同時解決食色問題。不過食的問題乃是人對物的關係，一方的人能夠同意，就不必再求他方的物贊成。反之，色的問題則爲人對人的關係，不但須問一方的人願意不願意，並且須問他方的人贊成不贊成。賈府因爲薛寶釵性溫和而體康健，林黛玉性乖僻而體虛弱，遂由優生學上的理由，硬使寶玉娶寶釵爲婦。但是寶玉却另有一種眼光，不喜歡豐腴美滿的寶釵，而喜歡弱不勝衣的黛玉。婚姻不能滿意，卒致黛玉夭折，寶玉出家，寶釵守寡。由此可知縱在古代，關於色的問題，已離「越俎代庖」，何況現代人喜歡自由，更何肯聽人干涉。因此之故，近來社會主義者遂專謀解決食的問題，至於色的問題，則完全委於個人自由解決。

色的問題既然委於個人自由解決，則個人當然須有解決的自由。這叫做自由戀愛。自由戀愛在古代是沒有的，因爲自由二字乃是資本主義社會的產物。在資本主義社會以前，社會彌漫着壓制束縛的空氣。人類在任何方面既然都受了束縛，當然不能同時解決。其解放的程序，由歐洲各國歷史看來，由文藝復興，第二期要求信仰的自由，而表現爲宗教改革，第三期要求經濟的自由，而表現爲工業革命，第四期要求政治的自由，而表現爲政治革命。不過這些自由，在名義上雖爲人類所共有，而在實質上，則只是男人私有。婦女也是人類，她們要求自由，並不弱於男子。一方婦女要求自由之念甚切，同時他方她們竟不能享受自由的幸福，其結果，遂使婦女只能在服裝方面，發揮自由。這便是婦女愛講「時髦」的原因。

在壓制束縛的社會之下，婦女最感覺苦痛的，則爲強制婚姻。當時家族有二個目的：其一祭祀祖宗，其二維持財產。家族的意義既是這樣，則個人當然沒有獨立的人格，而只視爲譜牒的一個階段。因此，婚姻不能聽人自由選擇，而爲一種強制義務；即人們結婚非爲自己而結婚，乃爲家族而結婚。既爲家族而結婚，則選擇子女，當然須以家族的利益爲第一標準，唯父兄之命是從，至於個人愛憎，絕對不生影響。

在強制婚姻之下，婦女的苦痛又比較男子爲甚。因爲男子對妻沒有愛情，尚可蓄妾宿妓，婦女對夫沒有愛情，則永久沒有辦法。萬一婦女於婚姻之外，別求愛情，那末，不但在道德上視爲罪惡，並且在法律上亦視爲犯罪。何以男女對於性的問題，這樣不平等呢？因爲社會是男權的社會，財產是男人的財產，財產既屬於男人，則男人當然想把財產留給自己親生的兒孫，不願把財產留給別人的兒孫。由於這個觀念，遂使男人對於婦女，設法禁止其與別的男人發生性的關係。

在性的方面，男女的權利既不平等，其結果，男人不貞，遂視爲當然的事，而婦女不貞即很危險。因爲「淫爲萬惡首」，婦女不貞，夫可以同她離婚，然而離婚之後，誰人敢娶。反之，夫不同她離婚，亦可於「捉姦捉雙」的習慣法之下。殺死其妻。所以婦女與人通姦。無異於自戕生命。生命既甚危險，所以婦女又常拚其一命，殺死親夫。這便是潘金蓮毒鴆武大郎的原因。

據我之意，古代婦女所以毫無權利而只視爲產兒的工具，乃是因爲婦女在經濟上不能獨立。然自機器發明了之後，形勢已經變更。何以呢？由機器的採用，在勞動方面，人類的筋力已無必要。換言之，有了機器，便可僱用沒有筋力的勞動者，即雇用四肢較爲柔弱的勞動者，由是女工的雇用，在機器發明之後，便成爲一般的現象。從前深居於家族之內的婦女既然成爲勞動者而參加生產，則直接受到影響的，自然是家族的組織。從前的人只販賣自己的勞動力，現在他却變成了奴隸商人，把自己的妻發售於工廠。從前做丈夫的必須扶養其妻，現在他却成了使妻做工而剝削其剩餘價值的人。不過有了這個變化，婦女的地位反見提高起來。她們已經不是男子的寄生蟲，反而是男子的競爭者了。她們在經濟上已經能夠獨立，獲得與男子平等的地位了。男女的結合已經不像從前那樣的不平等的隸屬關係，而是對等者間的平等關係了。她們在經濟上的地位既然同男子一樣，能夠獨立，她們當然要求一切社會上的地位均與男子相同，由是婦女運動遂見發生，終而性的方面，也要求了戀愛的自由。

但是不管古代或現代，戀愛都以性慾衝動爲原動力，而爲男女的愛。即男的要擁抱女的，女的要擁抱男的，兩位一體，而後成立起來的。所以在戀愛的骨髓裏面，乃含有「私有權」觀念，只許自己占有對方，不許對方爲別人所占有，因此之故，戀愛又常成爲獨占的，排他的。他們倆只認對方是世上最有價值的人，好像世上除了他們兩人之外，都沒有價值。他們有時寧願逃入深山，作隱遁生活，不願棲在人世，看其他討厭的人。因此之故，戀愛又是孤獨的，厭人的。試看下等動物吧！牠們在交尾期，常常不和同類相處，同類稍來接近，牠們就露齒相待。由此可知戀愛絕對和博愛不同。戀愛不是博愛的基礎，反而是博愛的敵人。因爲戀愛有這種性質，所以雙方都不許別人接近對方，也不許對方再愛別人。萬一情形不對，則最後只有發揮獸性，露齒相待，這是武大郎致死的原因。

奸夫淫婦，人人皆可執而殺之，這是古代的制度，與今日之爲親告罪者不同。唯在婚姻不自由的社會，像西門慶與潘金蓮之事又是免不了的，試看包公案、施公案吧！離奇的案件不是都由奸夫淫婦而發生麼？但是我們須知，婦女經濟不能獨立，又配不上談什麼婚姻自由，出家後的娜拉，在經濟上能否獨立，我不能不代他關心。

選自「水滸傳與中國社會」

東西文摘

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金山掌故

金山日新錄（中）

聚芬樓主

以國際新聞爲例，當天的「金山日新錄」有載：「前俄羅絲國欲打多基國，後英吉利佛蘭（口旁）西二國勸和，惟俄羅絲不聽勸諫，遂成仇隙，昨英吉利大公司酌議，與佛蘭（口旁）西兩國同心協力攻打俄羅絲，今英吉利約有大兵船四十只，計兵二萬餘，佛蘭（口旁）西有陸兵二萬，前往攻打，其勝負尚屬未知。」

新聞沒有標點，譯名喜加一口旁，俄羅絲即今譯俄羅斯，多基即爲土耳其，英吉利乃英國，法蘭（口旁）西爲法國，所謂「大公司」，乃指國會。

又另一段國際新聞爲：「花旗（美國）曾遣船只（隻）前往日本，與該國王議約，盟曰：「爾無我詐，我無爾虞，不事干戈，永相和好。」這些新聞詞句，倒有點像讀「三國演義」呢。

報紙上的譯名，除喜加一口旁以示音譯外，其他譯音所應用的字也多選那些中國人不常用作姓名的僻字，例如現在譯名爲「墨西古」的，該報見之文字是「覓尸奸」（墨西古人）。

屬於美國國內新聞的，當天報紙有一段稱：

「花旗一國，原屬英國所管，後乘糧賦豐厚，致與爲一國。今各埠均有船只貿易，其規例遇事皆以輿論爲斷，即如領事頭人，四年從衆一選，統理國務。現任此職之人名佛蘭（口旁）堅連（口旁），所居之地名華聲頓，原華聲頓乃將軍名號，該百姓因念其良善，遂以名其城焉，是亦甘棠之意也矣。」

文中所謂領事頭人，並非外交官，即今之總統，佛蘭（口旁）堅連（口旁）即佛蘭克林（FRANKLIN），華聲頓即華盛頓。

有關省聞的，當日曾報導「去年沙加免度衙門計支銀一百三十萬二千五百餘元。」相對現在加省省府全年預算，不止增加萬倍，加省百年間繁榮，由此可知。

金坑消息，也成爲當時的熱門新聞，該報有載：

「前禮拜六日，有一唐人在架梨士花心坑，爲殺死人命，被番差拿獲，現監禁候審。」

「近聞俄羅斯坑有一人名馬底兆加心士頓，在坑內掘金被泥蓋死。」

「近聞爾弗打及哥林尾二坑，其掘金者極佳；爾弗打在北面，哥林尾在南面。」

「近聞士那剌盡行驅逐娼婦。」

，但也可反映當時金坑的一些形態。

關於中國國內消息，當時以「太平天國」爲鬨動新聞，當日報紙有載：

「近聞唐山逆匪洪秀全等，爲淫辱婦女，擄掠村鄉，人心憤激，官民協力連敗逆匪數十次，其傷死及散去者十之五六，今逆匪退守江南云。」

當時三藩市設有大清領事館，這些消息可能來自官方，所以洪秀全等均目爲「匪類」。

市聞方面，有一段報導如下：

「正埠花旗人新建一禮拜堂，唐人亦有許多捐助，今既落成，准於唐五月初十日一點鐘開講耶穌，後第二個禮拜一點鐘，並晚刻七點半鐘講論聖書，其中層則供奉眞神，三層樓下作書館，自五月十一日起，聖館教讀番書，講番語，兼解天文地理等事，日夕如是，凡屬唐人皆可學習，今特先行通知，屆期請諸君移玉雅叙，此禮拜堂在唐人街直上舊四邑會館對面。」

「金山日新錄」是由史披亞牧師創辦的，後來復刊雖由厚活及赫臣接辦，但史牧師仍爲主幹人，所以該報對宗教消息的報導是不可少的，上文所說的新教堂在唐人街（沙加緬度街），但百餘年後，這街也只得金馬倫教堂，不知是否即指這一家

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記中國音樂講座

陳培興

中國音樂，淵源極早，周代以前已奠下基礎，經過唐虞的發展，到了周代，無論在樂器、樂調、樂律、詩歌與舞蹈上都頗臻完備。周公制禮作樂，周禮已把禮、樂、射、御、書、數列在一起稱爲六藝，爲當時讀書人的必修科。

周代以後歷秦、漢、唐、宋、元、明、清各代，中國音樂，由於時代和文風的轉變而告不同。漢高祖與漢武帝制立樂府；隋朝開始吸收外族的音樂，唐朝制定大唐雅樂，中國的音樂至此已十分興盛；宋、元的詞曲和明、清的崑曲和平劇以及各地的樂調和戲劇，愈充實了音樂的內容，使中國音樂更加多采多姿了。

由本市教育局和中國文化中心主辦的中國音樂講座，就是要把中國的音樂，作深入而有系統的介紹。這個連續八次的講座，是由美國著名的東方音樂專家夏理遜教授和來自台灣的國樂家梁銘越教授聯合主持的。夏理遜教授在山多些省立大學教授東方音樂已有多年，學識經驗都非常豐富。他所收集和珍藏的東方樂器和唱片很多，而且有許多不同的樂器他都會演奏呢。至於梁銘越教授乃是中國有名的國樂家梁在平教授之子，家學淵源之深博，自不待言。夏教授以西樂爲基礎而研究國樂，梁教授則以國樂爲基礎而研究西樂，中西兩位音樂家共同主持這一講座，實在是一個不尋常的盛舉。難怪參加的公立學校教師特多，足與上學期的「中國藝術」講座媲美。

據中國文化中心行政主任吳定一先生稱：「此次該中心與教育局合辦此一講座另一要素乃在於設法找尋關於中國音樂在公立學校教授的可能性和其困難。如果中國音樂能在公立學校教授，那麼華裔學生便可通過中國音樂學習他們自己的文化。許多華裔青年對中國音樂是有熱烈愛好的，可是他們沒法從非常緊湊的學校時間表中抽空來學習，希望在不久的將來，三藩市的公立學校會把中國音樂一科列入正式課程之中。」吳主任更希望所有華人應該盡力參加該會的活動以促進中國文化的發展。他說：「這個音樂講座是中國文化中心發展工作計劃的一部份，基於少數民族的自覺和僑社對此的了解和共鳴，我們所有來自中國的華裔青年共同參加本會的工作，這樣做，總比把中國文化列爲珍品供人清玩來得更有意義吧！」

中國音樂首次講座，是由夏教授主講中國音樂史，而由梁教授詳加補充。然後由二位教授逐一介紹中國的古樂器，如古箏、月琴、揚琴、琵琶、木魚、笙、笛、管、簫、壎、胡琴等，繼由夏、梁二教授各自表演一項中國樂器，最後由夏教授彈古箏、梁教授吹「壎」、及另一位美國人吹笙合奏中國古曲。

第二次的講座除繼續講述中國歷代音樂特色外，並約了一位美國人班女士到來講述華西的皮影戲，她出示了她在成都收購的一套皮影戲，示範如何運用，跟着她放映了一套以皮影戲拍攝的幻燈片「白蛇傳」。

第三次講座，筆者因事未能出席。據聞有極動聽的國樂表演，失之交臂，殊爲可惜。

第四次的講題介紹佛教和道教的音樂。夏教授除講解佛教音樂的特點外，並當場播放其所搜集的台灣、日本、朝鮮等地的佛教音樂，包括和尚誦經和作法事的錄音唱片。曾有人發問佛教音樂與道教及喇嘛教音樂有何不同？梁教授答稱：「佛教、道教與喇嘛教的音樂極爲近似。惟所頌之經各有不同耳。他繼續說：「古代的佛教音樂，大體以木魚、鐘、鼓爲主，但自清代以來大多宗教因知音樂力量動人之深，乃大量採用了地方音樂的特色，擴大了樂器的範圍—包括了鑼鼓、鈸鐃、喇叭、（或稱小銅角）哨吶（或稱海笛）笛、洞簫、琴、箏、京胡、南胡等。由於特殊的音韻和內容，吸引了很多人的注意，儼然成爲中國音樂的一大派。此次講座並請中華國樂社到來表演國樂，一共有五個節目，包括古箏和京胡合奏，揚琴、笙、管、琵琶、鑼鼓等大合奏。

梁教授在第五次的講座中，講述現代中國音樂的分野，他把中國音樂分爲山東、上海、福州、南廣（即閩南）、潮州、廣東六區，指出各區音樂的歷史背景及其異同，並分別以各區的音樂唱片播出，使各學員得一深刻印象。

夏理遜教授同時放映中國歷朝樂隊及樂器幻燈彩片，並詳加解釋，其中不少屬於敦煌壁畫中的唐朝宮女樂隊，內容非常精彩。

第六次講座再由梁教授逐一講解中國樂器的名稱、構造、及其作用，並當場表演各種樂器之聲調。其中最另人注意的就是梁教授自己創製經過改良的古箏，他命名爲「銘箏」，共有十一弦綫，可用拉小提琴的硬綫來拉，同時又可用手指彈曲。梁教授當場表演，眞是不同凡響。

中國音樂講座第一次將中國音樂作全盤性介紹，這對於復興中華文化和中美文化交流，是起極大的作用的。

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物質文明起飛的前夕

胡光麃

從十九世紀進入二十世紀，眞是像劉姥姥進了大觀園，幾十年來樣樣都變得和從前不同。生活、習慣、思想、社會、經濟、政治，無一不遭受空前的劇烈變動。說它是進步也可以，說他是退步也可以，一切事物變動得這樣快，這樣大，而且出乎很多普通人和學者的預料之外，連一個衡量的標準，都難得找到，叫人難以置信！

但是只有一樣是絕對進步的，也是大家所不能否認的——物質文明。物質文明的脊骨是科學和工業，而科學和工業的大轉變，也正在本世紀初期時候開始。

一般說來，在十九世紀末葉以前，科學——那時候通稱爲哲學，在歐洲國家的成就，是遠駕乎美國之上的。所有重大的發現，如電磁原理、原子排列表、望遠鏡、電池等，都是歐洲人研究出來的。在美國方面，除了一位放風箏的電學家同時還是大政治家的富蘭克林 Benjamin Franklin以外，幾乎數不出其他的大科學家可與歐洲的牛頓 Newton 、拉瓦錫 Lavoisier 、法拉第 Faraday、巴士德 Pasteur 等人相比擬。

但是到了十九世紀將要轉入二十世紀的時候，美國在科學工業上的成就，便不在歐洲之下了。一八七六年貝爾 Bell 發明電話，一八七八年愛迪生 Edison 發明電燈，一八八八年伊士曼 Eastman 發明照片，一八九二年鐵士拉 Tesla 發明交流電，一八九三年愛迪生發明電影機，一九〇三萊特兄弟 Wright Brothers 飛機成功，同年福特 Ford 造成了合於實用的汽車，一九〇四年至一九〇七年弗蘭明 Fleming 和廸福勒斯特 de Forest 發明兩極和三極眞空管，一九〇七年貝克蘭 Backeland 發明了「貝克乃特」塑膠，這些發明開闢了電話、電力、電影、飛機、汽車、電子，和塑膠七項新的大工業，使美國的物質文明，逐漸超過歐洲。

在一九〇〇年的時候，美國已經有的工業，規模比較大的只有鋼鐵、紡織、造紙、機器等幾種。就汽車來說，因爲好的馬路還築造得不多，只有三百多英里！全國的汽車不過一萬三千八百多輛，汽車仍是最富有而且有新派頭的人坐的。滿街看見的還是馬車和馬匹。城市間往來只靠鐵路。電話也很少，全國七千六百萬人，只有一百三十三萬五千九百多具。有電燈的人家尚不多，多半還用煤氣燈，路燈也是如此。只波士頓一城才有一小段的地下電車。電影才開始問世，且極簡陋。

每個人家自然還沒有無線電收音機、洗衣機，更沒有電冰箱和空氣調節器。雖然在城市裏自來水浴缸和抽水馬桶的設備，已漸普遍，而工人和農人尚不能想望享受這種

穿的衣服和鞋子，都是手工做的，男人穿着硬如紙板的硬領，和有活動硬袖口的襯衫，出門必須戴帽子，夏天戴硬草帽，冬天戴呢帽，和一種呢質硬圓頂的「德爾比」Derby。赴讌會多半還要穿禮服。女人須束腰，用鋼包幾條鯨魚骨製成的「柯色特」Corset 纒緊，像漏斗時計一般。那時候女人在外面工作的還不多，也不爲人重視。男同學請女同學出去跳舞，必須要得到家長的同意，同時還要請一個陪伴的老太婆隨行。跳舞的舞姿包括「維琴尼里爾」和「方形舞」等，大家手拉手兒的跳，所謂「發乎情，止乎禮」，不曾見男女貼面跳舞，更何論「扭扭」與「恰恰」了！男人要贈物給女友，不能直接送到女家，還得拜托具有姑媽或姨母身份的女太太經手代送，方成體統。女人抽烟喝酒，簡直是犯了不可饒恕的行爲。男人除抽烟喝酒外，還口嚼烟葉，吐得滿地烟唾，痰盂處處都是。工人們腰間常揷着一扁瓶的酒，隨時飲用。還有許多人怕吃蕃茄，認爲是「有毒的東西」，傳說在南北戰爭以前，南方紐奧良市有一個政客，祇因敢於在幾千選民之前，表示大無畏精神，吞吃了蕃茄（那時叫他爲「愛情蘋菓」Love apple），被目爲「英雄」而膺選議員的故事。當時那些現象，說給現代的美國青年們聽，將有點不肯相信，一直到民國初年我在美國留學的時候，風俗人情，仍然沒有大改變，和以上所述僅大同小異而已。

儘管如上所說，這一段本世紀開始的時候，無意中替美國掙下了一個似乎永難洗脫的「資本主義王國」的綽號，其原因是這樣的：在當時的美國，工業並不太多，最大的要算鋼鐵、煤油、紡織和幾條大鐵路。所有主持這些大事業的人，大都是來自歐洲的幾個勤儉耐勞的國家。例如鋼鐵大王卡尼基 Carnegie 是個蘇格蘭的移民，從一個管紗線捲的小孩，每週只賺一元二角美金，到了本世紀開始，他已成了舉世聞名的鋼鐵大王。每年他個人所得，就超過二千多萬美元，還不須付稅，比起當時的普通工人，每年所得要多二萬倍。地產大王范德比爾特 Vanderbilt，是荷蘭移民，單在紐約城最時髦的第五街，便有七座大房子，其富麗堂皇，可與法國王宮相比擬。煤油大王洛克斐勒 Rockefeller 雖然在當時大富翁中比較是不講究享受的一個，但是他的私人莊園裏，單是汽車房就可以容納五十輛的汽車隊，每年用的家丁傭僕爲數約在一千至一千五百人之間。我在脫埃城讀書的時候，我的女房東早先是鋼鐵大王的一個同事名叫柏爾登氏家的管家婆。她領我去看了脫埃鎮附近的一座柏爾登鄉居的舊厦，其中就有四十多間客房，因爲柏氏後人都搬去了紐約，只留人看守空屋，附近還留下一座朽壞了的直徑三十尺的水輪，據說是當初用來發電供給這所房子的電燈用的遺物。

這些因爲工業勃興而成爲大富翁的，當時還脫不了古來有錢便享福的傳統觀念。他們一面自己盡情揮霍，一面還認爲成千成萬替他工作而拿最低工資的人們，是靠他們才能吃飯的。他們一面在辦實業，力求自己發財，一面還自以爲在做「慈善事業」。工人每週的收入不過五六元，女工還只有三四元，而工作時間每天平均倒要十小時，每

。弄得全國食不飽，衣不暖，居屋不蔽風雨的貧民，超過一千萬人！而以城市裏工業區最多，其生活情形也最壞。

由於當時的企業，大都是操在幾個少數的股東手裏，而這些大股東們發了空前的大財後，只顧毫無忌憚的盡情豪華的享受，因而更顯得貧富人間的距離很大。那時候紐約的「上流社會」人名錄中有四百個有錢有勢的人，在一般平民看來，這些人簡直比歐洲的貴族還要高不可攀。同時有些大企業家更利用十九世紀末葉新發明的「托辣斯」和「控股公司」的巧妙手法，來霸佔市場，對抗和吞併敵對的人們，盡力的剝削群衆，使獲利的獲得愈多，大公司等經合併或擴張變得更大。在這般組織「托辣斯」，「控股公司」合併擴張等的交易中，許多銀行家夥同企業家更玩弄買進賣出股票的手法，一轉瞬間就不知賺了多少錢。

從此美國就被視爲萬惡的「資本主義王國」，成爲被攻擊的目標。這種情形，照說原是基於人性追求利潤和財富慾而形成的現象，是無法可避免的，却也使美國走向工業化方向的速度增加得更快。要不是在其後二十年中出了幾位眼光遠大特出的工業家和政治家，由於他們的高超思想和辦法，把「大衆化」和「科學化」的原則，有效的引導進入工業化的過程裏，美國的社會和經濟的情形，眞可弄得不堪想像。事實上，這些革命性的原則，不但轉變了美國早期可能遭遇的危機，而且影響和促進了歐洲和世界上工業化的進展，使科學和工業的發展，眞能把人民的生活水準普遍的提高，資本家和勞工的階級逐漸消除，大家得到從前夢想不到的享受，獲得全世界大多數人民的讚慕。

大明星戲院　十一月廿四日星期二

人材鼎盛

麗堂皇劇團　盛大公演

蘇少棠　鍾麗蓉　梁醒波　尤聲普　梁倩羣　李奇峯　黃金龍　謝福培　陳啓明
雪映紅　姚玉蘭　李鳳儀　馮御榮　自由鐘　◁排名不分先後▷

劇本佈景　顧問：鄧世芳　黃昌　黃湛禮　策劃：黎謙　敢誇第一
劇務：黃超武　中西樂領導：何仲衡　周文福

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廿七日（星期五）工架名劇　大紅袍
廿八日（星期六）唐滌生編選　吳越春秋傳
廿九日（星期日）袍甲劇霸　十萬金鈴護海棠
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維我獨尊

在大明星戲院預售　電話：九八二一五四九八

匿名

近來僑社「匿名信」滿天飛，杯弓蛇影，驚動警探，西報獵作「花邊新聞」，家醜外傳，誠屬憾事。

相對古人那種坦蕩蕩的君子作風，或兩陣對壘，先報上名來的古將風度，也應該嘆一句「人心不古」了，美國是一個自由民主的社會，如果你對某人不滿，大可以用你自己的名字寫封信給他，把他罵到狗血淋漓，那人收到了你的信，知道誰在罵他，因爲不是在公開場所罵，除收信的人外，并無人知，所以不能構成「譭謗名譽」罪，收信人的風度佳的，有則改之，無則加勉，他也毋須把信公開，如果風度不好的，把信一撕了之，知道誰寫信罵他，大可以「回敬」幾句，又何需匿名？

「匿」是見不了天日的，除了做「傷天害理」的事情，爲甚麼不能見天日？所以凡寫匿名信的人，都是懷有鬼胎的，這種人是社會的幽靈，比有形的強盜還可怕。

說強盜嗎？「水滸傳」裏梁山泊百零八位好漢是响噹噹的一羣，但實際上他們并不可怕，因爲他們是有形的，而且正直地透露身份，決不「匿名」。

林冲在迫上梁山時，在酒店題詩，一開首便是「仗義是林冲，爲人最朴忠……」他雖是個逃犯，但并不掩護身份。

武松血濺鴛鴦樓，殺死張團練和蔣門神，用衣襟蘸血，在白粉墻上寫下八個大字：「殺人者，打虎武松也！」一人做事一人當，乾淨利落，決不「匿名」，并不逃避責任。

宋江在潯陽樓題詩：「心在山東身在吳，飄蓬江海漫嗟吁，他時若逐凌雲志，敢笑黃巢不丈夫！」立志要賽過黃巢，「反」字當頭，以一個犯人配軍，胆敢在公開場所題下這樣的「反詩」，更題上「鄆城宋江作」字樣，也不逃避責任，結果幾乎丟掉性命。

這種「強盜」，雖殺人放火，但不會比「暗箭傷人」寫匿名信者更可怕吧？

「匿名」除了「匿」己之名以陷害他人，使受害者不知誰是陷害人以外，還有一種是「匿」人之名，作有目的的人身攻擊而逃避法律責任的。

關於後者，多半是缺德的報人，謠言製造者利用這一武器去敲詐勒索或報私仇的。我們常會在一些低級趣味的小報裏，看到「閉門造車」的新聞，以「含沙射影」的手法，「匿」去主角之名，大做文章，在文末還猩猩作態，用了八個字——「姑隱其名，以存忠厚」來掩護自己，儼然以忠厚者自居。

如果是忠厚的，應該隱惡揚善，既隱其名爲甚麼不也隱其事？可知揚其事而隱其名者，一定懷有目的或者根本沒有這回事。

善於造謠中傷的人，對「匿」別人之名而大加攻擊是有一套相當惡毒的手法的，他們首先造成一種神祕的氣氛，說有那麼樣一個人，繪聲繪影，使其人呼之欲出而「姑隱其名」讓你們猜，然後一連串的說他的壞話，使人聽了將信將疑而又連想到「匿名」的人可能是誰。被攻擊的人明知他造謠，但不能「拉屎上身」，自己去承認那個「匿」了名的被攻擊者。

「匿」別人的名而加以攻擊的，有的全匿，冠以「某」代替，有的半匿，僅冠其姓而匿其名，如黃某李某等是，又有的賣弄技巧，把被攻擊者的祖先拖出來，暗示被攻擊者是姓甚麼的，例如說「雲長後人」，誰也都會知道這是指「姓關」的了。

我對匿字向無好感，不論匿自己之名去恐嚇他人，還是匿他人之名來作自己攻擊對象，都是一種變態的發洩，卑鄙的行爲。例如那些市井之徒，一言不合，打將起來，或潑婦罵街，指名指姓，雖屬粗俗不文，但「有話盡說，有屁直放」，較之匿名搖筆桿罵人的「文士」，作「精神上的自瀆」，不知爽快多少倍呢。

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本分行設立於華埠最早。逾十二載。歷史悠久。熱誠服務。信譽卓著。今後將仍本初衷。繼續努力：
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（三）一年期儲蓄券：給息年率五釐七五。每年複利實得五釐九二。最少一千元。
（四）兩年半至五年期儲蓄券：給息年率六釐。每年複利實得六釐一八。最少五千元。
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金山客批世情

百年後古董

倫敦撬撞工人罷工，白金漢宮內撬撞亦無人清理。

金山客曰：皇宮撬撞，可移交博物館，因一二百年後，此等撬撞均成無價之「古董」也。

大漢滿筵席

香港之大漢滿筵席，費用一千元美金，食客十六人，可連食兩整日。

金山客曰：連食兩整日，苦事也，所謂飢不擇食，食而味甘。飽飫之餘，雖山珍海饈當前，亦無胃納。以其謂食大漢滿筵席，不如謂看大漢滿筵席爲實際。

重男輕女

據調查統計稱，美國女人流行節食減肥，有三分二以上之女人均對「過份飲食」有所戒備，男人則非因健康問題，甚少考慮節食減肥。

金山客曰：「重（重量之重）男輕女」，其來有自矣。

長髮短裙

台北市警察局發表報告，由今年六月至九月間該局共取締男子留長髮及奇裝異服案件共達四十多宗。

金山客曰：頭髮過長取締，短裙過短亦取締，「中國」凡事取乎「中」，對社會風氣，國家政策莫不如是也。

黑獄

黑人在獄中進行革命，大呼「黑權力」！

金山客曰：「黑」獄之來有自矣。

得啖笑 現場錄音

冒失鬼

新鄉里（向一個匆匆忙忙走過嘅行人問路）：「我想去孖結街……」

行人：「你想去唔係去囉，駛乜講我聽呀！」

伍貴：「我想來想去冇乜好撈，開間修理鐘錶舖一定好生意。」

陸福：「車，你都唔化嘅，而家呢鐘錶平到咁，買個新錶不過幾皮，邊個還修理舊錶。」

伍貴：「咁你就捉錯用神咯，就係人人買平錶修理，東西報是金山知識的橋樑 歡迎訂閱 東西報

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Chinese ethnic studies center in Hawaii

Michael Teilmann(left) and Effie Chow(right) check final details of Project Concern's Walk for Mankind with Commodore Stockton students who assisted in the event which drew 2,000 walkers.

(Paul Harvey photo)

十年人事多少變遷
美國未來職業展望

根據美國勞工部的統計研究，在未來十年內（至一九八零年），美國的勞工市場（職業）將有變化，現在的青少年或爲家長者，對於其本身或其子弟未來的前途，可參訂預作打算也。

由一九七零年至一九八零年間，百分之九十的新職業均屬於服務性的，其中三分一爲公務人員，特別省市及地方政府公務人員急促增加。

貨品出產工業在未來十年間，增加的新職業不過百分之十，農業和礦業的新職則可能裁減。藍領階級新職約增百分之八，白領階級及服務性職業將增三分一；專業性及技術性新職業，會增百分之五十。

這項調查報告書指出，由一九六九至一九八零年間，共增加新職業一千五百五十二萬份，預料失業率約爲百分之四。屬於服務性職業佔其中百分之九十，數達一千三百五十五萬九千份。

若以廿年間職業比率計算，服務性職業在一九六零年佔百分之六十，一九六九年佔百分之六十五，至一九八零年將達百分之六十八。所謂服務性職業，除政府公務員外，並包括旅店，醫院，健康機構，教育機構及其他人事服務等。

有志當教師者宜注意，在未來十年內，小學生人數將會暫時減低而再待興起，學校所需教師量也不致增加。

建築業看好，勞工部預測，至一九八零年，建築業所需新職業會較一九六九年增加百分之二十九。

屬於金融、保險，實業等職業，將視經濟情況而定，而交通，公用事業，傳播，工廠等新職，可能減低。

製造工業預料不甚好景，就職率將低過全國平均就職率，惟其中家具及樹膠工業則屬例外，就職率會等於全國平均率。

裝飾工業，木材，飛機工業，食品，菸草，皮革，石油等工業之新職將會萎縮。

未來最樂觀新職業，將在辦公廳，電腦、會計機器，商業服務，省市公務員，醫藥及教育服務，廣播，藥品，塑膠，金融及保險，娛樂，器具及建築等行業中。

對於新人材的要求，包括計劃人員，系統分折家，電腦管理，醫生，護士，醫藥專家，牙齒衞生家，實驗室工作員，健康服務人員，會計，科學家，社會工作人員及其有關部門等，均爲未來十年所需。

以上述的趨勢來看，勞工部特別指出，由於服務性職業佔大多數，則社會經濟亦較安定，因爲傳統上服務性職業與工商業興衰關係並不很密切，而薪金方面亦較低，所以全國人民總收入水準易於保持，經濟大局亦較易控制。

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華埠人語

上星期三晚上，華埠曾斷電一個時期，雖然爲時甚暫，但積臣街的餐館，均紛紛關門，以防歹徒乘機「搏亂」，華埠治安之可慮，已使人人提出戒心來了。那一晚，有一中年人雷某，即在斷電時期被人毆傷。

☆

李寶瑩已定期日內返港，這次千寶劇團在美各地公演，成績尚佳，以收入言，各大老倌都認爲滿意。

「麗皇堂劇團」也於廿四日響鑼了，「千寶」的梁醒波和尤聲普參與助陣，開出劇目都很叫座。

☆

清理垃圾管理委員會經已批准，增加清理垃圾費百分之三十，本

（下轉第十三頁）